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BIBLIOGRAPHICAL NOTES.

BOOKS.

SEVENTH ANNUAL REPORT OF THE BUREAU OF ETHNOLOGY to the Secretary of the Smithsonian Institution, 1885-86, by J. W. POWELL, Director.

Washington, Government Printing Office. 1891. Pp. xli, 407.

EIGHTH ANNUAL REPORT. Washington. 1891. Pp. xxxvi, 298.

These magnificent volumes justify the statement heretofore made in this Journal, that in no part of the world, during the past few years, have contributions to the knowledge of primitive culture been so important as those made in America.

The Seventh Report includes a map of the territories occupied at the time of the discovery, by the several Indian families. Colors are used to represent different stocks, that is to say, races whose languages possess no lexical connection. Of these independent families, Major Powell, in his accompanying treatise, numbers fifty-eight. The eye of the eastern observer will fall with particular attention on the vast Algonquian tract, extending from Newfoundland to the Rocky Mountains, and from Hudson's Bay to Tennessee, with an offshoot in Arkansas; thirty-six principal tribes (and consequently languages) are enumerated, of which some of the names are preserved in our appellations: Cheyenne, Delaware, Illinois, Massachusetts, Miami, Micmac, Mohegan, Montauk, Narragansett, Ottawa, Pamlico, Powhatan, the survivors of the stock now numbering almost one hundred thousand. With surprise, also, it will be noticed how, while Europe offers relatively few stocks absolutely distinct in language, the Pacific slope from the thirty-fifth to the forty-fifth parallel presents more than twenty. Only secondary in importance to the descriptive work are the observations of the director, who points out the essentially sedentary character of aboriginal life, the limitation of the population and its causes, the inapplicability of the Malthusian law to Indian existence, the effect of the socialistic conditions of the kinship system, and the consequences of the system of witchcraft belonging to Indian religions.

The work of Dr. W. J. Hoffmann, on "The Midē'wiwin, or 'Grand Medicine Society' of the Ojibwa," occupies one hundred and fifty pages (pp. 149-300). This description has a value which cannot be overestimated, applying as it does, in a measure, to Algonquian ritual in general. We think it will be useful to give a brief sketch of the initiation into this secret society, the rites of which are in fact a religion, affecting Indian life with an intensity even greater than that which the religion of civilized nations exercises, inasmuch as it directs all actions and determines the entire fortune of life.

The first great event in the life of an Ojibwa youth is his first fast. In the seclusion of the forest he obtains visions, revealing to him his spiritual genius, and determining his future career. It may be that the man'idō or spirit which appears to him is connected with the society of the Midē', and turns his thoughts in this direction. He therefore consults a Midē'

priest, and states his desire. If the priest approves his resolution, after consultation with his confraternity, he gives advice in regard to preliminaries, and an instructor is assigned, whom he must remunerate with proper fees, and whose lessons, including education in ritual observances, traditions, songs, the medical properties of herbs, extend over several years. The time having arrived, he enters a sweat-lodge built near the sacred lodge, and prepares himself by purifications of several days. After ceremonies in the sweat-lodge, the candidate, carrying presents, and followed by his preceptor and other priests, makes four circuits of the lodge of the Midē', and, after depositing his gifts, is conducted within. An important part of the ceremony consists in shooting into the body of the candidate the Mi'gis, or sacred shell, to which is attributed the power of bestowing life. For this purpose the celebrant makes a pretence of shooting, with his medicine sack, the magic shell into the body of the applicant, on which the youth falls apparently lifeless; the priest then withdraws from his mouth the shell, which the applicant has previously been instructed to retain there. On the removal the candidate gradually revives, but falls again when the shell is put within his lips (not being yet qualified to endure the spiritual power). Being touched with the medicine sacks, he comes to himself, and is now regarded as symbolically raised from the dead, and a member of the Midē'. He distributes presents, receives the gift of a medicine sack, and is now able to impart the power. A feast is held at the expense of the new member, traditions are related, and miracles recounted. The new member sings Midē' songs in praise of his transcendent state and his acquisition of the strength which renders him superior to the disturbing influences of the evil spirits who have attempted to bar his progress. Such is the reception of the first degree of the Midē'; there remain three other degrees, to be obtained only after the interval, in each case, of a season necessary for accumulating the requisite offerings, this necessity of payment being not merely due to the love of acquisition on the part of the initiated, but to the belief that a medicine or charm, for the employment of which no return is made, loses its power; in other words, to the sense that what costs nothing is worth nothing. The later initiations, in principle, resemble the earlier, being indeed regarded as a repetition of the consecration and multiplication of the power. The knowledge and force of the candidate increasing with each application of the Mi'gis, he acquires power over things animate and inanimate, becomes able to heal the sick and raise the dead, to render himself invisible, and pass from place to place at will, to predict the future, and direct the actions of one who consults him, to avenge himself on his enemies, and destroy life by his charms. It is to be expected that in the rites we should meet with the usual feature of dramatization of myth and supposed assumption of supernatural personality. Thus, in attaining the fourth degree, the candidate finds himself opposed by all the malevolent Man'idōs, panther, turtle, fox, etc., who have already obstructed his way. In order to progress, therefore, it is necessary that he be aided by the benevolent bear spirit, who comes to his support, and with whom he becomes identified, in this character proving able to rout his supernatural enemies.

To the different degrees belong their respective emblems, that of the fourth degree being a cross, red and green above, and below painted on the four sides with the colors of the respective quarters. The Jesuit fathers took this cross for the Christian emblem.

The short songs, or sentences, sung at the rites, and given by Dr. Hoffmann, possess that deeply symbolical character which is to be expected. Noticeable is the truly religious feeling of these, the inheritance or composition of the different *Midé'*. "I am using my heart." "We are liking to one another" (*i. e.*, the spirit and the *Midé'*). "My medicine is the sacred *Man'idō*." "I brought life to the people" (by the gift of rain). "I am crying, my colleague, the great spirit, he sees me crying."

A most remarkable feature of Dr. Hoffmann's account is the representation of sacred mnemonic records, on birch-bark, belonging to the different priests. In these is to be noticed, at the end of the fourth degree, an angular pathway, symbolical of the path of life after initiation; the points at which the priest is liable to diverge from the pathway of rectitude are indicated by oblique projections, branching to the right and left. At the end is an ovoid figure, signifying the end of the world, or of the existence of the individual, marked with vertical strokes, denoting the number of years of membership. Of the many singular characteristics of the religion, for such it is, we cannot speak farther, but recommend a perusal of the treatise.

The concluding part of the volume is occupied by the remarkable work of Mr. James Mooney, on "The Sacred Formulas of the Cherokees," which has already been noticed in this Journal.

The eighth report is occupied chiefly with the work of Victor Mindeleff, "A Study of Pueblo Architecture in Tusayan and Cibola" (pp. 14-228). This discussion, though belonging primarily to archæology, exhibits the close connection of that science with tradition, migration legends of the Tusayan gentes being used as an aid to exploration.

The writer remarks that the material of the present essay, together with studies hereafter to be published, will illustrate the evolution of an important type of primitive architecture, which, under the influence of the arid environment, has developed from the rude lodge into the many-storied house of rectangular rooms.

In another article, by James Stevenson, "Ceremonial of Hasjelti Dailjis and Mythical Sand-painting of the Navajo Indians," is exhibited, with beautiful illustrations, the order of a Navajo healing rite, lasting nine days and nights, and described with detail.

The ninth report, just at hand, will be noticed in the following number.

OLD RABBIT THE VODOO AND OTHER STORIES. By MARY ALICIA OWEN. Introduction by CHARLES GODFREY LELAND. Illustrated by JULIETTE A. OWEN and LOUIS WAIN. London: T. Fisher Unwin, Paternoster Square. 1892. 8vo, pp. xv, 310.

A brief review of this volume appeared in the "Journal of American Folk-Lore" for April-June, 1893, in which it was said that the stories recorded by Miss Owen, instead of being variants of the negro lore made